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turned into stone in the ornamentation of both the outside and the inside of the churches built by monkish architects. The walls also were painted with the figures of animals which in the *Physiologus* were taken to represent religious truths and moral virtues (Lauchert, *Geschichte des Physiologus*, pp. 208 sq.). We have here the materials for the history of traditional illustrating similar to that which Mr. Joseph Jacobs has happily pointed out in reference to the Bidpai Fables and the Indian Jātakas (*The Fables of Bidpai*, London, 1888, p. xxiii).

Dr. Peters' translation does not profess to be anything more than an attempt to popularize once more the old popular book. He has rearranged the order of some of the sections, and has—in an eclectic manner—culled from many of the various versions. There are many points in his introduction to which one might take exception; e. g., his supposition that the original is to be sought for in “die von Heliodor erwähnten heiligen Tierbücher der ägyptischen Priesterschaft.” The literature mentioned on p. 14 is singularly meager for a book which bears the year 1898 on its title-page. Karl Ahrens' *Gymnasialprogramm* of the year 1885 is mentioned; but not his complete edition of Syriac iii in 1892, in which he takes back the most important conclusion reached in his previous work. I add a few numbers from the many in my own collection:

8. J. P. N. Land, article “Physiologus,” in *Encyclop. Britannica*, 1885.

9. Krone, “Der altchristliche Physiologus,” *Deutsch. Evangel. Blätter*, Vol. IV, pp. 262–71.

10. Alfons Mayer, “Der waldensische Physiologus,” *Romanische Forschungen*, Vol. V, 2, pp. 392–418.

11. W. Motschulsskij, *Der Ursprung des Physiologus und seine ersten Schicksale in den Litteraturen des Ostens und Westens*, Warsaw, 1889. (Russian.)

12. A. Karnejev, “Der Physiologus der Moskauer Synodallbibliothek,” *Byzantinische Zeitschrift*, Vol. III, pp. 26–63.

13. M. Fr. Mann, “Physiologus,” in *Kritisches Jahrbuch über die Fortschritte der romanischen Philologie*, Vol. III, pp. 108–12.

14. K. Ahrens, *Das “Buch der Naturgegenstände,”* Kiel, 1892.

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JUDAEO-PERSICA.¹

From the time that the Jews lost their own home and became a nation without a country, they have been forced to adopt the language of the people among whom they dwelt. But they never entirely gave up the use of their national tongue, the Hebrew. Not only has it remained a literary language, but it has been the means of intercommunication between the scattered communities of Israel. Its use in the synagogue has preserved it alive even for those who did not read its literature. The

¹ JUDAEO-PERSICA NACH ST. PETERSBURGER HANDSCHRIFTEN, mitgeteilt von Carl Salemann. I. Chudaïdāt. Ein Jüdisch-Bucharisches Gedicht. Mémoires de l'Académie impériale des Sciences de St. Petersburg, VII^e Série. Tome XLII, No. 14. St. Petersburg, 1897 vii + 56 pp.; large 8vo. 1 Rbl. 60 Kop. = M. 4

Jews thus became bilingual; and, as is often the case, both languages were apt to suffer in consequence. "Die Juden haben immer einen Jargon geredet," said Benfey once;² and Wellhausen, speaking of the Jews in northern Arabia, adds:³ "Die Juden redeten unter sich ein Kauderwelsch, welches die Araber nicht ohne Weiteres verstanden." Benfey's dictum may not be true altogether. It certainly is partially so. The Judæo-German (in its various forms) and the Ladino are fairly well known now. But the study of the Jewish dialects of the East is still in its infancy. We know something of the Judæo-Aramæan dialects of Kurdistan and Persia,⁴ and the Judæo-Arabic of northern Africa.⁵ M. J. de Morgan has not, unless it has escaped me, told us anything about "la langue des israélites de Sihné" in Persia, which he had the opportunity of studying in 1891.⁶

During the last few years some attention has been given to the language spoken and written by the Jews in Persia. That they had a literature of their own is seen not only from the Persian translation of the Bible,⁷ and from the Persian apocrypha.⁸ The various Persian-Hebrew dictionaries, commentaries of the Bible,⁹ and, above all, the splendid collection of MSS. which Mr. E. N. Adler has brought back from the East,¹⁰ shed a flood of unexpected light upon a neglected portion of Jewish history. These Persian Jews not only studied and copied into Hebrew characters the great Persian poets' work; they had poets of their own. There must always have been an important colony of Jews in Persia. Benjamin of Tudela found 15,000 in Ispahan.¹¹

This must, also, have been the case at Bochara during the period of its greatness. Even now the colony cannot be small; some of these Jews have even established themselves in Jerusalem. In 1893 they had there 179 houses (two synagogues and two schools); in 1896 they numbered 530 persons.¹² Books have been printed in Jerusalem and in Vienna for the use of these Bocharan Jews.

In the *Chudaidād* we have the first chance of becoming acquainted with some of the poetical literature of the Bochara Jews; what we had

² *ZDMG.*, Vol. XXXVII, p. 606.

³ *Skizzen und Vorarbeiten*, Vol. IV, p. 13.

⁴ See the literature in Gottheil, "The Judæo-Aramæan Dialect of Salamas," *JAOS.*, Vol. XV, p. 297.

⁵ Cf., e. g., Hirschfeld's "Assab'iniya" in the *Report of the Judith Montefiore College*, Ramsgate, for 1893-4, and Zenner's "Arabische Piütim," *ZDMG.*, Vol. XLIX, p. 560, and Vol. L, p. 227.

⁶ "Rapport . . . sur sa mission en Perse et dans le Louristan," *JA.*, VIII^e Série, Tome XIX, p. 197.

⁷ Zunz, *Gesammelte Schriften*, Vol. III, p. 135, and the literature cited in Nestle's article, "Urtext und Übersetzungen der Bibel" (*Realencyclopaedie für Protestantische Theologie*, 3d edition, 1897, p. 184).

⁸ E. g., Zotenberg's "Geschichte Daniels" in Merx, *Archiv*, Vol. I, p. 385, and Darmesteter in *Mélanges Renier*, 1886.

⁹ *ZDMG.*, Vol. XLVII, p. 200; Vol. LI, pp. 392, 548, 669; *ZATW.*, Vol. XVI, p. 201; Vol. XVII, 199; *Monatsschr. f. Gesch. u. Wissenschaft des Judenthums*, Vol. XLI, p. 424; *Zeitschrift für Hebräische Bibliographie*, Vol. II, p. 141.

¹⁰ *Jew. Quart. Rev.*, Vol. X, p. 584. On the fourteen Persian MSS. in the British Museum see *ibid.*, Vol. VII, p. 119.

¹¹ *Rev. des études juives*, Vol. XIX, p. 52.

¹² A. M. Luncz, *Palästina-Almanach*, Jerusalem, 1896-7.

before this was largely translated from the Hebrew.¹³ The MS. of this poem formerly belonged to Professor D. Chwolson; now it is the property of the Asiatic Museum in St. Petersburg. The MS. is in a poor condition; but Salemann's acumen has solved many of the riddles. Nöldeke has cleared some of the remaining difficulties;¹⁴ and now comes Mr. Adler with two more MSS. of the work,¹⁵ which Bacher has made use of to give us a final revision.¹⁶ The poem is, of course, written in Hebrew characters; it contains 279 lines in Hazaj-meter, and is the work of one Ibrahīm ibn Abu-l-liair, writing in the year 1809.

The "Martyrdom of Chudaidād" or "How Chudaidād Died for the Faith that was in Him" would be a fit title. An obscure Bocharan Jew living, it may be, at the end of the last or the beginning of the present century—he deserves this rescue from oblivion. His name seems to be the equivalent of אֱלִיָּהוּ or מִתְחַיֶּה; and the attempt was made in the market-place of his native town to turn him to eternal safety in Islam. He heroically refused to be a traitor to himself; even before the shah, into whose presence he is brought. He even bids the executioner speed the blow, and passes away in all the glory of martyrdom. It is not pleasant to read "Acts of the Martyrs;" but this one *act* is an evident exception. The elevated sentiment, the warm feeling, are far beyond what even the most sanguine would hope to find in a community apparently so oppressed as the Jews have been in Bochara. "No one dare oppose that which the Almighty commands. Us he made Jews from time immemorial: his command is unchangeable. And who are you to do violence to his commands? Why are you without a care and so insolent? One he has created to be a Muslim, striving Allahward; the other an unbeliever and evil-minded. Upon the head of one he has poured the water of his compassion; upon the other he has laid a hundredfold curse. You he has made Muslims; such was the decision of his pen. You it behooves to submit to his decision." Chudaidād's leave-taking from his brothers, Pinchas and Chôdsha, and from his children, Mattathia, Isaac, and Simeon, is very touching. The poem, in this way, has a worth of its own, beyond all mere linguistic considerations.

The student will find in Salemann's introduction, and in the articles of Nöldeke and Bacher above cited, a sufficient explanation of the peculiarities of this dialect. We shall all look forward with interest to further publications of this nature; none is more competent than Salemann to work in this special field. Since the publication of this Chudaidād, Salemann has himself been in Bochara. His own finds there and Adler's MSS. ought to give us a further insight into this interesting community of Bocharan Jews.

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¹³ Ethé in *Litteraturblatt für Orientalische Philologie*, Vol. I, p. 186.

¹⁴ *ZDMG.*, Vol. LI, p. 548.

¹⁵ *Jew. Quart. Rev.*, Vol. X, pp. 588, 590; Bacher, *Zeitschrift für Hebräische Bibliographie*, Vol. III, p. 19.

¹⁶ *ZDMG.*, Vol. LII, p. 197.